

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. II.

JUNE, 1837.

No. 6.

PROCEEDINGS OF THE DOMESTIC COMMITTEE.

MONTHLY ABSTRACT.

April 17, 1837. Stated Meeting.—The Right Rev. B. T. Onderdonk, D. D., took the Chair.

The Secretary and General Agent reported that, on the 2d of April, (first Sunday after Easter,) he officiated in St. Peter's Church, Baltimore; when a collection was made for Domestic Missions, amounting, as he understood, to a little more than five hundred dollars: that on Sunday morning, April 16, he preached in St. John's Church, Fort Hamilton, and, at the request of the Rector, a collection was made for Domestic Missions, amounting to twenty-two dollars and eighty-six cents, which, he stated, might be considered a liberal contribution for that infant parish.

The Local Secretary reported the writing of a number of letters.

A resolution was adopted, directing a correspondence to be opened with the view of obtaining the services of suitable persons to act as Receiving Agents, in a number of cities and towns where none have been appointed.

Several letters, of much interest, from the Missionary Bishop, were laid before the Committee. Among them was one relating to, and transmitting a copy of, a letter from Colonel Kearney, of the First Regiment of Dragoons, asking for a clergyman to act as chaplain and teacher at Fort Leavenworth, Missouri territory, and stating that four hundred dollars had been appropriated by the officers for his support.

May 1. Special Meeting.—The Right Rev. Jackson Kemper, D. D., took the Chair.

The order of business was dispensed with for the purpose of attending to any business which the Right Rev. Chairman, as Missionary Bishop, might have to bring before the Committee.

The Bishop then made a statement respecting the past and present condition of the Missionary station at Crawfordsville,

Indiana, showing that there was now a probability of a church being erected immediately.

The Bishop also represented that the station at Jeffersonville, Indiana, was now supplied gratuitously by the Rev. Mr. Peers, of Kentucky, and that hopes were entertained of succeeding in the efforts to establish the Church at that place.

He likewise spoke of the flourishing condition of the Church at St. Louis, and of the great probability that another parish church would soon be needed to meet the growing wants of that city; and expressed the hope that, in that event, he might receive the aid of the Committee.

He expressed his opinion generally as adverse to Missionaries being engaged as teachers; and that, when they are so engaged, that fact should be taken into consideration in fixing their salaries.

He also spoke of the views which, in too many places in the West, prevail respecting the building of churches. There was a prevalent disposition to erect costly places of worship; and, because such could not be erected for the want of means, there was great delay in building; and often, after considerable efforts, the purpose of building was entirely abandoned.—These views he considered erroneous and hurtful to the real prosperity of the Church. It was his opinion that the people should be encouraged to secure at an early period suitable sites, and to build thereon simple, neat, and plain churches, keeping always within their own means, so as not to become embarrassed with a church debt; and, where there was not ability to build such churches, it was better to erect temporary buildings upon the church lots, which might serve both for places of worship and for school-houses. As congregations are gathered and increase, the means necessary for building churches suited to their real wants will also increase.

The Bishop likewise made an interesting statement of the principles and plans upon which "Kemper College" is to be established, and of the arrangements made for opening its primary department at an early period.

The Bishop nominated the Rev. Richard Bury, of the diocese of New-York, as a Missionary under his jurisdiction, and the testimonial of the Bishop of New-York in Mr. Bury's favor being laid before the Committee, a resolution was passed appointing him a Missionary under the jurisdiction of the Right Rev. Bishop Kemper.

The Bishop nominated the Rev. P. T. Babbit of the diocese of New-York, as a Missionary under his jurisdiction; and the testimonial of the Bishop of New-York in favor of the Rev. Mr. Babbit being laid before the Committee, a resolution was passed appointing him also a Missionary under the jurisdiction of the Rt. Rev. Bishop Kemper.

The Bishop then informed the Committee that he assigned the Rev. Mr. Babbit to Fayette, Howard County, Missouri.

May 1. Stated meeting.—The Rev. Mr. Richmond was called to the Chair.

The Secretary and General Agent reported the writing of a number of letters, and that, with the assistance of the Local Secretary, considerable progress had been made in preparing the draft for the next Annual Report to the Board of Missions.

On the Report of the Committee on Northern Missions, it was,
Resolved, That the resignation, by the Rev. Mr. Whitesides, of the Missionary station at Constantine, White Pigeon, and Centreville, Michigan, be accepted; and that the Committee express the hope that he will continue in the service of the Society.

Resolved, That Cambridge, Massachusetts, be made a Missionary station.

Resolved, That Drewsville, New Hampshire, be made a Missionary station for one year.

On motion,

The following Joint Preamble and Resolution were unanimously adopted, viz :

Whereas this Committee is informed that the Rev. Hugh Smith, Rector of St. Peter's Church in the city of New-York, and lately a member of this Committee, intends sailing for England during the present month; and whereas this Committee is desirous (if the Foreign Committee concur) to convey to the Societies of the Church of England, with which they have heretofore corresponded, the assurance of their fraternal regard, therefore,

Resolved, (if the Foreign Committee concur,) That the Rev. Mr. Smith be authorized and requested to communicate to the Venerable Society for Promoting Christian Knowledge, the Venerable Society for Propagating the Gospel in Foreign Parts, and the Church Missionary Society for Africa and the East, the sentiments of Christian love and brotherly affection which these Committees, and the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, of which the Committees are now the representatives, entertain towards the above mentioned Societies of the Church of England; and to assure the said Societies of the deep interest which the Committees feel in the efforts which the Church of England through these Societies is making toward evangelizing the world, and edifying and making perfect the Church of God, and of the encouragement which the Committees derive, in the discharge of the duties confided to them by the American Church, from observing the evident blessings which have, both at home and abroad, attended the labors of these Societies of our Venerable Mother, the Church of England.

PROCEEDINGS OF THE FOREIGN COMMITTEE.

MONTHLY ABSTRACT.

April 18, 1837. Stated Meeting.—Right Rev. B. T. Onderdonk, D. D., in the chair.

It was reported that no official communications had been received from the Secretary and General Agent, since his departure for Charleston.

The Rev. Dr. Potter, had signified that circumstances would prevent his fulfilling the duties of his temporary agency, before the meeting of the Board of Missions in June.

Highly interesting letters had been received from the Missionaries at Constantinople and Cape Palmas.

The Committee on Africa, having reported on the subject of providing for the outfit and salary of Rev. Messrs. Minor and Payne, about to embark as Missionaries to Western Africa, appropriations were made for these objects.

Further appropriations were made for the payment of the salary of Mr. and Mrs. Thompson, and for the current expenses of the Mission School.

The Secretary and General Agent was instructed to procure a passage for Messrs. Payne and Minor, from Baltimore to Cape Palmas.

He was also instructed to write to the Rev. Messrs. Potter and Price, of Albany, and to Rev. Dr. Tyng, and Rev. John A. Clark of Philadelphia, jointly, proposing public meetings in each of those cities for the African Mission, and request arrangements to be made for the same.

A number of letters were read and disposed of as required.

The Rev. William Jackson, in view of his removal from this city, having tendered his resignation as a member of the Committee, on motion, his resignation was accepted.

May 2, 1837. Stated Meeting.—Rev. James Milnor, D. D., in the chair.

It was reported that a communication had been received since last meeting, from the Secretary and General Agent, containing an outline of instructions for Rev. W. I. Boone, appointed Missionary to China, which on being submitted to the members of the Committee individually, was approved. The Secretary and General Agent had been written to accordingly, informing him of the decision of the Committee, and requesting him to prepare the instructions for delivery at a public meeting, to be held at such time and place as should appear to him most expedient.

In a second communication he had transmitted the pledge of the congregation of St. Peter's Church, Charleston, through

their Rector, the Rev. W. H. Barnwell, for \$1000 per annum, for the support of Rev. Mr. Boone.

An interesting letter had been received from Rev. Mr. Hill, at Athens, and a number of letters written on the business of the Committee.

A further appropriation was made for the African Mission, to provide for the payment of six months' salary in advance, from March last, to Mr. and Mrs. Thompson, teachers in the Mission School at Cape Palmas.

The Committee unanimously concurred in a joint resolution from the Domestic Committee, conveying, through the Rev. Hugh Smith, Rector of St. Peter's Church, New-York, about to sail for England, to the Societies of the Church of England, with which these Committees have heretofore corresponded, the assurance of their continued fraternal regard and Christian sympathies.

A number of letters were read and disposed of, as required.

The Rev. Dr. Milnor was chosen chairman of the Sub-committee on China.

The Rev. John M. Forbes, Rector of St. Luke's Church, New-York, was unanimously elected a member of the Committee, in the place of the Rev. William Jackson, resigned.

OFFICIAL CORRESPONDENCE.

DOMESTIC.

TENNESSEE.

FROM THE RIGHT REV. DR. OTEY, BISHOP OF TENNESSEE.

Columbia, Tenn., Dec. 28, 1836.

I have within a few days past completed the visitation of all the congregations in the middle and western parts of the State. The congregation at Memphis authorizes me to pledge four hundred dollars from the Vestry to employ a minister; in less than a year they can nearly double this sum. Mr. James Alston, in the vicinity of Randolph, has at his own expense built a chapel, enclosed it with a good fence, and also a burial ground adjacent. I consecrated the chapel in October, under the name of Ravenscraft Chapel. I have endeavored, but in vain, to engage a minister for Memphis. I have engaged Mr. John Drummond, (Deacon,) to act as a Missionary in the neighborhood of Mr. Samuel Rembert, between Memphis and Randolph. Mr. Rembert will build a chapel, with a view to benefit his neighborhood, and especially his slaves, by having religious instructions. I intend that Mr. Drummond shall officiate also at Wesley, and at Hunt's Corner, where are several respectable Episcopal families. I ventured to promise to Mr. Drummond the assistance of your Committee, and from my personal knowledge of his character, can cheerfully recommend him to your patronage.

The congregation at La Grange, under charge of Mr. Litton, is prospering. They have set on foot a subscription to build a church, and will, I trust, carry it through successfully. The prospects at Jackson are cheering. When there last month, the Vestry determined to buy a lot and fit up a house for worship. More than half the amount of money necessary was raised before I left them. Mr. West preaches at Jackson, Mt. Pinzon, and Clear Spring. At Brownsville, Mr. Chilton officiates occasionally. His declining health compels him to abridge his valuable labors, and he has resigned the parish. I am now in want of a clergyman for that place. At Clarksville the congregation have succeeded in raising the walls of the church—good stone work. They have the timber ready for the wood work, and now are awaiting only a workman to complete the edifice.

February 6, 1837.

I am just now in receipt of a letter from the Rev. R. G. Hays, at Wetumpka, Alabama. He represents the opening for the Church there as very encouraging. The population is about three thousand, and no other settled minister of any denomination. There are some eight or ten decided Episcopalians. He has procured a large room as a temporary place of worship, which will be speedily fitted up for that purpose. He was to commence his public ministrations the last Sunday in January.

FROM THE REV. S. G. LITTON, MISSIONARY TO SOMERVILLE AND LA GRANGE.

La Grange, January 1, 1837.

The congregation at La Grange is still improving, the numbers attending the services are increasing, a few have been added to the Church, and from the marked interest taken in her welfare, while trusting in our Great Head, I hope the day is not far distant when Zion will become "an eternal excellency, the joy of many generations." About two months since we had a visit from our beloved Diocesan. His visit was of great benefit to the interests of the Church, as a fresh impulse was given to the exertions hitherto making to advance them. A subscription is now on foot to erect a church, with every prospect of success; and we hope to be able to commence one during the present year. The Sunday School attached to this congregation has been discontinued, owing to the severity of the weather; it will be re-opened as soon as possible. It is small, being composed, with one or two exceptions, of the children of those who are members of the congregation. We labor under great inconvenience in consequence of our want of books of the Union. There is not one full set of books for Sunday School instruction to be obtained in our Diocese.

At Somerville we experience much inconvenience from having no separate place of worship, apart from the other denominations. There is at present but one house for all, and that a

court-house. The Methodists are putting up a meeting-house, and we shall then have two places where the people can assemble. I look forward this year for a bright day for the Church, after the cloudy season that has passed; and trust that my efforts, under God, will be at length crowned with success.

Baptisms, 4 infants; Confirmations, 4; Marriages, 3; Deaths, 1; Communicants, La Grange, 19; Somerville, 2.

MISSISSIPPI.

FROM THE REV. M. L. FORBES, MISSIONARY AT COLUMBUS.

Columbus, November 29, 1836.

The prospects of our church are very flattering; more so than I could have anticipated. I have been here since the last of August, and preached on every Sunday, save one, and in but two instances could the house in which I preach, which is commodious, hold the congregations that flock to church. Besides, the people listen with fixed attention and deep solemnity to the service, and seem interested and almost as anxious to hear it, as if the prayers and praises that we go through with were of recent composition, and had not been the voice of the Church for ages. This, as you may judge, is peculiarly gratifying to me, and I can but hope, and I do most earnestly pray, that the great Head of the Church will make use of these means, and me, as his feeble but sincere administrator, to the accomplishment of much good. I look upon Columbus as one of the most important Missionary fields known to me; and it is my candid opinion that, if I can be sustained here by the Missionary Society for two or three years, and God will vouchsafe to me health and strength, we shall have, by his blessing, at the expiration of that time, and possibly before it, as flourishing and independent a church as the one at Natchez. The town contains now about three thousand inhabitants, and is rapidly increasing; and there is but one house of worship in the place. Ours, which will progress as we can raise the means, will be the second; and this we shall make large enough to accommodate the people for some time to come.

FROM THE REV. R. H. RANNEY, MISSIONARY AT GRAND GULF.

Grand Gulf, December 28, 1836.

I arrived here on the 3d instant. My letters of introduction from gentlemen in New-York, insured me a cordial reception by the most influential inhabitants of this place. On the first Sunday after my arrival I held no service, as no appointment had been made, and the day proved unpleasant. On the three following Sundays we had service once a day, which was well attended. We are about to organize a church; a subscription for a building has been started, and some five or six thousand dollars subscribed. A gentleman is ready to give us a deed of a lot whenever we are prepared to receive it. We expect to build a church forty-five by sixty feet, with a gallery in front, to

be begun next month, and to be finished by the 1st of July. It is greatly needed, as there is but one church edifice here belonging to all denominations, and that is miserably fitted for public worship. Grand Gulf contains about twelve hundred inhabitants, a large proportion of whom are young men; many of them from Maryland and Virginia. If these could be brought into the church, they would be a great accession to it, for who can tell how far their influence may hereafter extend? It is not probable that they will all remain here; and wherever they go they will carry their principles with them, and give a tone to the society with which they mingle.

FROM THE JOURNAL OF THE REV. HENRY GREGORY, LATE MISSIONARY TO THE MENOMENEES, AT LAKE WINNEBAGO, WISCONSIN TERRITORY, FOR THE QUARTER ENDING

March 31, 1837.

January 1, 1837. Having occasion to transact business with the Indian Agent, I spent the previous week at Green Bay. On the first day of the new year I officiated for the Rev. Mr. Brown, at the Mission School, and baptized Mr. Sturges B. Sherwood, formerly an Assistant in the Green Bay Mission, and recently appointed a teacher to the Oneidas at Duck Creek.

January 8. First Sunday after Epiphany.—For the first time since residing at this station, I was prevented by illness from attending to the public duties of the day.

January 9. Our little stock of school apparatus being now increased by the cards, pictures, diagrams, &c., just received from the Committee, much interest is excited among the children.

January 15. Second Sunday after Epiphany.—Visiting the wigwams in the afternoon, I found but few Indians, and most of them engaged in some kind of work. Two of the chiefs had started in the morning for Green Bay, and the rest of the men were gone upon the lake to fish for sturgeon. The women were sewing or weaving belts, sacks, &c. Upon being reproved, some of them immediately left working, and made the very common excuse that *their* priest was not here to teach them. In one dwelling the woman was kneeling and counting her beads, while the rest of the family were variously occupied regardless of her devotions. After she had ceased, I took occasion to speak to her at length, upon the subject of prayer.

January 20. One of the chiefs named "Grapes" coming in while we were at breakfast, I reproved him for his disregard of the fourth commandment in having gone to the Bay on the Lord's day. He at first made various apologies, such as that he had been taught to do so, that he went to get provisions, &c. Upon my continuing to show him his error, he arose and went out in great anger. He professes to be a better Roman Catholic than his neighbors, and his pride was doubtless offended.

January 21.—One of the children brought us a specimen of

the food to which her family is reduced. It consisted of pieces of a kind of ivy vine about an inch in diameter. After boiling it they eat the bark, which, upon being first tasted, is sweet and farinaceous, but it leaves in the mouth an acrid and unpleasant sensation. We have daily opportunities, in cases like this, to feed the hungry.

January 22. Septuagesima Sunday.—Found the mother of the child mentioned above very ill. Upon speaking to her of her religious state, she seemed much cast down by a sense of her sins. She spoke particularly of the sin of intoxication, of which she had sometimes been guilty. She was baptized* long since, and seems to reflect much upon her duty. Her sorrow for sin seemed much more like true repentance than is ordinarily found. I failed not to preach to her the way of salvation.

"The Wave," one of the chiefs, I found engaged in work. He professed to be ignorant that it was Sunday. I held a long but very unsatisfactory conversation with him. He manifested an evident reluctance to be taught by a Protestant, and threw the blame of all their errors upon the priests or traders. In another wigwam I found his son very ill, with what appeared to be a cancer. He said he had but small hope of recovery. He has a wife and three small children. I counted twenty pictures fastened to the side of the wigwam just above where the sick man lay. Three or four of them were of the crucifixion, and the others of various saints. I inquired why they were all arranged on his side of the lodge? "Because he was sick" was the reply, plainly intimating that there was something superstitious in the regard which he paid to them. His situation readily suggested the religious instruction suitable to his case.

An incident occurred to-day which forcibly illustrated the indifference of the natural mind to Divine things. During the morning service two natives came in, indicated by their painted faces to be Pagans. Before the sermon, I addressed them in few words, telling them the object of our assembling, and explaining briefly the nature and reasonableness of Christianity. They had never been instructed; and to the question whether they desired to be taught, replied "No,"—an answer not common. They remained during the sermon, after which I invited them home, gave them some food, and endeavoured to show them the duty of loving and serving God. They manifested nothing but the greatest insensibility, even to the most common sentiments of gratitude.

January 29. Sexagesima Sunday.—I omitted the usual visit of the afternoon to the wigwams, finding that nearly all in the settlement were attending a meeting of the Roman Catholics.

* This woman's husband was baptized in a season of severe sickness. I asked him if he knew the design of baptism. He replied that the priest told him no more than that it would be the means of his recovery! A specimen, I fear, of the too common method of proselyting these Indians to the Romish Church.

The Romish priest from Du Buque was on a visit, and the Indians seemed to throng the confessional. It is not to be questioned that the instruction given by the Romish priests, although greatly defective, accomplishes some good. I have met with a few who seemed to be free from the vice of drunkenness, but most of the professed Romanists, both French and Indians, as far as I have observed, do not hesitate to get intoxicated upon every opportunity. They have a most imperfect regard to the Lord's day, returning to their ordinary occupations immediately after the morning service. There is, notwithstanding, in some cases, much improvement, and the violence of the natural man is somewhat restrained. At the treaty ground in September last, a young Menomenee, having become partially intoxicated, sought out another Indian, who, years before, had murdered a relative of the former, and after beating him drew his knife; but he be-thought himself and said, "I would kill you, but that I have been baptized."

January 30. The old chief who left our house in great anger a few days since, returned this evening, and spent some time in conversation. I found it exceedingly difficult to keep him upon any thing profitable. He is excessively vain. Among other equally foolish things, he said that he "knew a great many things *before* he was born;" and he asked if that were ever the case with white people? Speaking of the rainbow, he said it was "*the Sun's turban.*"

February 5. Quinquagesima Sunday.—My first visit in the afternoon, was to the wigwam of a man whose wife has been some time ill. I have several times conversed with her, and to-day she avowed her intention to leave all her former heathenish practices and become a Roman Catholic. I took occasion to dwell upon the spiritual virtue of Christianity, and to urge the necessity that her heart be influenced, as well as her outward conduct changed.

My next visit was to a wigwam, where, in all, there were twelve persons, all heathen. As there was no place to sit, I stood on one side, a posture always to be avoided in a wigwam, unless one can live in the smoke. I attempted to speak to them, but what with their talking and laughing, what with the crying of the children, and the noise of parching wheat in a frying-pan, I found it so apparently unprofitable, that I was feign to desist.

I next went to a lodge, whose inmates I knew were Romanists. On the countenance of the old squaw, was an expression of pious and resigned content. Her son was cleaning his gun. I proposed reading from the Chippewa Testament, if they would listen. There were four adults and several children. They immediately looked all attention. One placed a bundle of skins for my seat, and I read the history of the Crucifixion, as written by St. John, closing with a brief explanation of the object of the Saviour's sufferings, and then leaving the interpreter to give such exhortations as she might think suitable. When I had finished,

I was, as usual, covered with ashes, and in tears from the effects of smoke.

February 15. About a week since, one of the little boys, conducting very ill in school, I sent him home, supposing that if I punished him it would offend his parents. His father was not at home. His mother, however, was very angry, and although I explained the reason of sending him home only for that day, she was not satisfied, but kept her other children also at home. Her husband having returned to-day, his children were sent to school again, and he promised to be satisfied.*

February 16. A widow woman has erected her wigwam near the school-house. She is the mother of two children who attended the school last summer. Since that time, she married an Indian who two or three months after died.

The Indian custom in regard to mourning operates upon her with great severity. All her property of any consequence, besides bare necessities, is taken from her by the family of her deceased husband. She must wear the poorest kind of dress, and if she acquires any thing of value, as sugar, mats, or clothing during the period of mourning, she must keep it for the relatives of the deceased. The time of mourning is regulated somewhat by the length of time the parties have lived together, and is sometimes extended to three or four years. In the present case it is one year. At the end of that time, the widow carries as a present whatever she has been able to obtain, to the relatives of her late husband: if they accept it, her mourning is ended, if not, she must add more to her present. If she fails to comply with this custom, or marries before the expiration of the appointed period, she is liable to be punished by the mutilation of her ears and nose!

February 19. Second Sunday in Lent.—Morning service, as usual, two or three French people being present. My first visit in the afternoon was to the wigwam of a Chippewa family, who came into the settlement a few days since. The wigwam was excessively filthy, and so also were the dress and persons of the inmates. The mother of the family, squat upon her knees and elbows, was eating squirrel soup, putting both hands into the dish. A young woman was holding a little half-naked child, and two or three young men were sitting around. A kettle of bees'-wax was over the fire. The father was absent. I told the woman she was not happy, and mentioned the various causes of human sorrow. I then briefly unfolded the plan of salvation, through an incarnate and suffering Redeemer, pointing out the way in which those who accept it are made happy in this life and in that which is to come.

My second visit was to the widow mentioned above. Her

* Not long after, however, when partially intoxicated, this man came into my house, and was violent in his expressions of resentment at the disgrace he had suffered by having his children sent from school.

wigwam was clean, and her things looked neat; and, notwithstanding her coarse mourning garments, every thing was in contrast with the wigwam I had just left. I found her a stranger to the Bible and its blessed truths, but she listened with the most respectful attention, while I rehearsed the most important features of the plan of salvation, and the duty of those to whom it is preached.

I next called at a wigwam whose inmates I had visited once before, two weeks previously. Instead of twelve persons, there were now only six or seven. I entered into conversation with the head of the family, who declared that he did not intend to pray, and cared nothing about Christianity. His prejudices from some cause, seemed peculiarly strong. Among other things, he said, that when the Indians learned to pray, they could no longer heal the sick, (by their incantations and medicine dances,) and that the praying Indians died as well as others. I endeavored to explain the nature of true religion in opposition to the *mere ceremonial* of some praying Indians, but with no apparent effect. My fourth visit was to a family living in one of the log houses. Soon after, a man came in who had lived in the neighborhood last summer, but had been absent several months. He was accompanied by his father, an old man of a pleasing countenance, with a tuft of beard under his chin, quite gray. Both father and son were pagans. To the latter, whom I had known, I put several questions, in answer to which he said that he had spent the winter on the Wisconsin river; that every thing had befallen him exactly as he wished; that he had been quite happy; and that he did not wish to live any longer than the Great Spirit might think it best for him. Here the old man interposed, and said that they had come here merely on a visit; that if they lived here they would like to talk about religion. I replied that if it was a good thing, it is good to talk about wherever we may be. The old man's countenance was now lighted up with an intelligent and solemn animation, and he immediately started the old objection, that God had made the white men to differ from the Indians, and that it was his will that they should continue to live differently. I referred him to his own history, and pointed out in what respects he had changed his mode of living since the traders had introduced guns, blankets, &c., to which the Indians were formerly strangers. I added also that the whites were once without these things, and without the Bible too, until God sent it. He seemed to feel the force of this argument, and then confessed that he did not mean to live always as he had done. I now told him of the great change that has taken place among the people of some of the Islands of the Pacific Ocean, and concluded with preaching to him Jesus and the resurrection.

February 26. Third Sunday in Lent.—I felt this day how true it is, that they who, in the work of benevolence, meet the manifestations of human depravity in its sterner forms, must feel the infection of a sorrow proportioned to the malignity of the evil

which is to be reformed. In going to the wigwams I had occasion to pass by the place where the father of the little boy, mentioned on the 15th instant, was spending the day at work. I directed the interpreter to say that I wished to mention to him one verse from the Bible. He was immediately angry, expecting, no doubt, that I would reprove him, as I had done on former occasions. He said that I need not think to stop him from work; that he was poor and must labor; that he was angry at me for sending his little boy from school; that God had made the Indians different from the white men; that he did not expect to go to the same heaven; that he did not wish me to say any thing to him, but desired me to attend to my own business. To each of these remarks, made with evident emotions of violent passion, I interposed the mildest answers, appealing to his own professions of Christianity in baptism, urging my only motive in speaking to him to be a desire to do him good, and stating that his labor on the Lord's day was no offence against me, but against his God and his Saviour. He refused to hear me speak, and I closed by assuring him, that I should pray that God would give him another mind.

I fear that this is but an example of the too common temper of these Roman Catholic Indians. The man continued at his work until night, although a storm of snow had come; and he did it, as he afterward told the interpreter, because he was angry at me.

Two or three families having recently erected a wigwam near us, I visited them to-day. The ground from which they removed the snow, was wet and covered by a mat or some coarse hay. The rush covering of the wigwam was old and thin, and the dwelling with its slender furniture looked filthy and cheerless. Yet its inmates professed to be Christians. Only one of the men was present, who, with two women and several young people, listened with much apparent interest to me while discoursing, at some length, upon the plan of salvation and the evidences of Christian piety. I have seldom found Roman Catholics so attentive.

I repeated my visit to the widow. Found in her wigwam a very aged Indian woman who came on the same errand as myself. Her hair was quite gray; she was probably 80 or 85 years of age. She said she had been a Roman Catholic about three years. She remarked that it was very kind in me to come and instruct the widow; that it grieved her to see the condition of the heathen Indians; and she spoke also of the wickedness of some of the praying Indians, who indulged in drunkenness and other vices.

To the widow I spoke particularly of the evil of sin and the love of God in providing a way of pardon for the penitent. She listened with the most serious attention.

FOREIGN CORRESPONDENCE.

ATHENS.

We give below the conclusion of Mr. Hill's letter, part of which was published in our last number. The communication that follows, describes the last hours and death of Charikleia, and contains further particulars, of great interest, in relation to the Mission to Greece. The narrative is resumed with the continuation of Mrs. Hill's conversation with her dying pupil:—

"I am happy, Charikleia," said Mrs. Hill, "to find that you understand the things that make for your everlasting peace; many of your countrymen who know more than you, cannot be made to understand these things." She immediately replied, "These are the things, you know, that are *hid* from the wise and prudent, and revealed *unto babes*." She then again reverted to the ignorant state of her own relations. "Oh, my sister!" said she, "I remember what she said when her child died. They wished to console her, and told her to glorify God, but she said 'how can I glorify him for this? no, *I will curse him*.'" While she related this, poor Charikleia shuddered at the recollection of the wickedness of the expression, and devoutly crossing herself, (as their manner is, when any thing is said of an alarming or surprising nature,) she added, "God have mercy upon her; indeed, my dear madam, they know nothing. They are content to go to the Church, but they understand nothing, and no one cares for their soul. Why is it that other nations are so enlightened, and we poor Greeks must remain in ignorance and darkness? If I should ever recover so far as to be able to see my friends again, I will never cease to read the gospel to them, and try to teach them how to serve God."

Her only brother who, as I said, is a poor soldier, came to Athens at this time and remained three days. He visited her every day, and she spent all her time in reading to him from the word of God, and religious tracts and hymns.

Indeed, her extreme desire to benefit those who are more ignorant than herself is very remarkable. I gave her the other day a small book of prayers; when I visited her again, she said, "I have a great favor to ask of you. Will you not give me one of these little books for the poor woman who came to see me to-day? I read the prayers to her, and she was much affected, and begged to have one, that her daughter who goes to our school may read them to her at night. Indeed it was very strange to see how she cried while I talked to her about the Saviour, and read to her from the gospel."

We have among our beneficiaries five "*little ones*," most interesting children indeed. It was truly a lovely and affecting sight to see these little ones last Sunday afternoon leaving their recrea-

tion, (a walk in the rear court-yard,) and assembling of their own accord in Charikleia's chamber, which, on account of the nature of her disease, we were obliged to prepare at some little distance from the other rooms, and altogether apart. Here they were met to sing to her some of their beautiful hymns, while she at intervals exhorted and counselled them. Two days ago, while seated at the door of her room to enjoy the fine sun, she suddenly fell back insensible. On examining her, it was found that gangrene had commenced, and the physician assured us she could not last many days.

The announcement of this seemed to fill her with joy; notwithstanding the fear of death, so natural to all, is *most deeply* felt by the ignorant and superstitious, as well as by the most enlightened among the Greeks. Sustaining, as we do, towards these beneficiaries of the government a very peculiar and delicate relation, I thought it right that she should be visited by the ministers of her own faith and receive the last offices from their hands. The mere announcement of such a proposition is always attended with frightful demonstrations of grief and alarm; but Charikleia, on the contrary, immediately acquiesced most cheerfully, and thanked me for the suggestion. I sent for the most spiritual man I know, among the class who are called *πνευματικοί*, or confessors, (or rather *Spiritual Fathers*), and left him alone with her. When Father Simeon came back to me he said, with deep solemnity, "Really, Rev. Sir, I have never met with such a Christian soul. Death will be to her the beginning of her life. Such love — such gratitude — such purity — such spirituality — such *sensibility*!"

This was yesterday, and Charikleia still lingers. She is even better to-day, and seems greatly revived. I will not now offer any remarks, having greatly extended this relation, and perhaps wearied you. In my next you will learn the result of God's farther dealings with the afflicted but happy creature. I cannot now enter upon any other topic, but desire to commend ourselves and our work to your prayers.

Athens, March 4th, 1837.

On the twelfth of February, died our pupil Charikleia, one of the beneficiaries of government, whose case, and some interesting particulars respecting her, I mentioned in my letter to you of 13th of December. I must reserve for a more fit opportunity some other interesting and affecting particulars of this precious child's dying testimony to the value of gospel instruction. Indeed, her little history would alone be a triumphant answer to all who doubt the utility of missionary enterprise. Her disease was of a lingering and painful nature; as the Greek attendants expressed it, it was rather *Τυραννία παρά ζωή*—i. e. it was a cruel *strife* rather than *life*. Yet she never expressed a murmur. She greatly edified the ignorant women, who had the painful and almost insupportable labor of attending to her, by her exhortation

and counsel, all expressed in the most simple form of words. Such was her state, that although for *three days*, she might truly be said to have been in a dying state, and the flesh had actually fallen from her bones in masses, yet she continued to praise God for his kindness, and to utter nothing but words of most appropriate solemnity, from holy scripture, the *only book* she had ever read. She retained her faculties to the last, as we know from several circumstances. The day of her death, she said she did not wish to be disturbed any more, and so covering her face, and with her face turned to the wall, she remained until after midnight, when she suddenly uncovered her figure, and cried with a strong voice, 'Αραξω, ἄραξω (I depart, I depart.) When the attendant looked upon her, she was asleep, so without a struggle *she departed*. When she prepared herself for the arrival of the messenger of death, by covering her face, she said to the servant girl:—" Kiss the master's eyes when I am gone, and ask him to *forgive me*. I have not seen him to-day, nor shall I see him again!" At one o'clock nearly after midnight, I was awakened by this girl, who informed me of the departure of our dear Charikleia, and then communicated to me her last message as above, and kissed my eyes. On the ensuing day we arranged her funeral. The children of the house, her companions, brought beautiful flowers, and strewed them on her corpse, made ready according to the solemn rites of her Church, for the burial. They accompanied her also to the church of our parish, which she attended in her days of health, attended by Mrs. Hill and myself, and the Rev. Mr. Benton and Mrs. Benton. After the rites were accomplished, we all went to the place of sepulture, which is a great distance out of town, and there I committed her body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of its resurrection, a glorified body, to have its perfect consummation and bliss, when united with the ransomed spirit in the abodes of blessedness.

Another domestic event has occurred which has filled our hearts with gladness. Our much beloved pupil *Daphne*, who is as a daughter to us, and who has lived with us as such just five years, we have just given in marriage to one who we think is every way worthy of her, a young man who has been brought up by us, and like Daphne herself, is wholly guided, as we firmly believe, by the precepts of the gospel. I will not enlarge on this subject, although we think it not an unimportant one in reference to future Missionary operations in Athens. I may revert to it hereafter.

On Saturday last, the Rev. Mr. Benton and lady, with the young girl, sister of the latter, who came here with them, left us for their station in Crete. They were just three months under our roof. We have had another proof of the importance of Missionary labors here, in the readiness with which one of our best and most valuable girls (one who was, also, as a daughter beloved to us, and who like Daphne had been long under our roof,) con-

sented to leave her native place, her parents and numerous kinsmen, her school associates, and, especially, those of our family, her great advantages of improvement with us, and more than all, I am sure, her adopted mother, to go simply at our request to a distant place, and with strangers of whose language she is almost ignorant. Her name is Victoria, an Athenian, every way qualified for setting on foot a Missionary school, and conducting it on Missionary principles. For Mr. and Mrs. Benton the acquisition of such an one as Victoria was of the last importance. In fact it would have been useless to have attempted their Mission without such aid. I had previously written to my friends at *La Canée* (the principal town of the island as regards numbers, and commercial importance) where they are going to settle, and had fortunately secured for them in advance the *good will* of the Pasha, and of the various foreign consuls, as well as the promise of the countenance and support of the Consul General of Greece, whose influence, owing to his situation, is great. I had also through the kindness of the Chancellor of the French Consulate, secured a good place of residence for them, so that every thing seemed to be ready for their departure.

The following in regard to the prosperity and future prospects of this Mission, from one so favorably known, in connection with the cause of Greece, will prove interesting to many of our readers :—

FROM CHARLES H. BRACEBRIDGE, ESQ.

Atherstone Hall, April 3d, 1837.

I am more and more convinced that your Mission for educating females in sound religious principles, will do more to raise Greece, than any other, or indeed I might say than any of the institutions of Government. Your institution should not be considered as local, but *national*. The girls, coming from every province, and being suddenly raised from a state of extreme ignorance to one superior in education to any of their compatriots, have an influence over others not easily imagined. I would also add that the government must still farther assist and countenance your institution, if conducted with the prudence and zeal it has been ; and *your exertions for a few more years* will be abundantly rewarded by a still wider range of influence than yet appears. The government have made school laws for Greece ; you have had a school in full action now for two years, and no people know better how to appreciate the value of practice over theory than the Greeks. The influence obtained is not likely to be diminished in any point, and the largest expectations of its advance will not, I think, be erroneous. One of the most pious of your pupils is now married, and her household will probably give the first example of a Greek family who are truly but unaffectedly pious and enlightened. One of your pupils too, Chari-

klea, has just died after grievous illness, a Christian such as the "Dairyman's daughter." These examples will soon be known and have great influence, for in Greece (as of old) every one asks the news of every one. Truly, all Greece is sighing for knowledge, and from their feeling for religion, religious knowledge is what they are naturally led to inquire about. When we have every reason to think Providence intends Greece as the grand fulcrum for throwing light over Asia Minor and Turkey, we must adopt very high views of the importance of a mission there.

AFRICAN MISSION.

FROM THE REV. JOHN PAYNE.

New London, April 27th, 1837.

I take great pleasure in giving to the Committee, through you, some account of the tour which I have this day completed, through some of the principal parishes in the Diocese of Connecticut; as I have no doubt that the evidence it will afford of increasing interest in the cause of Missions will be equally gratifying to them, as it has been to my own feelings.

I left New-York for Connecticut, on Tuesday, the 11th inst., and following the directions kindly given to the Secretary and General Agent, by Rev. Dr. Croswell, of New Haven, I visited between that and the present date the following places: Stamford, Norwalk, Bridgeport, Fairfield, Stratford, New-Haven, Derby, Woodbury, Waterbury, Watertown, Litchfield, Hartford, Middletown, Norwich, and New-London. I presented the claims of the African Mission to the congregations in all these places, with the exception of Stamford, Bridgeport and Woodbury. My failure to do so in the first of these cases was caused by the minister of the parish having been called away, and consequently making no appointment for me; in the second, by a misunderstanding on the part of the Rector in Fairfield, of the hour appointed, which prevented me from reaching Bridgeport until a few minutes after the hour appointed for service; and in the last case by the Rector having resigned his charge of the church in Woodbury a day or two before I reached there, and made no appointment. My disappointment in Bridgeport was a source of great regret to me, as I learned that the congregation in this place is large and wealthy, and therefore, if properly interested, might do much to advance the cause of religion in a world lying in wickedness. For all the regrets, however, which I felt in consequence of my disappointment in the above instances, and indeed for all the discouragements which I have sometimes experienced since my connection with your committee, I have been more than compensated by the encouragement which has been received from ministers and their congregations in Connecticut. I think I may confidently affirm that every minister whose congregation I have had the privilege to address,

feels a *lively interest* in the cause of Missions. In every instance they have either adopted the plan of monthly offerings, established regular monthly meetings for prayer, or deliver Missionary lectures. One devoted servant of God, carrying out into practice the sentiment that "to imbue men thoroughly with the Missionary spirit, we must acquaint them intimately with the Missionary enterprise,"* has been for some time engaged in delivering a regular course of Missionary lectures, with a view of instructing his people in the general history of Missionary operations. How truly delightful is such a state of things, and what glorious results does it promise to the church! When every member shall begin thus to identify the best interests of the people of his charge with those of the perishing heathen, and seek to do good to them by teaching them to do good to others; then, indeed, shall we have a *Missionary church*, and discharge the peculiar obligations under which we are placed by our peculiar privileges, to be first in extending those privileges to others. I cannot forbear to express my gratification at the unexpected pleasure of meeting Bishop Brownell, whose deep interest in the cause of Missions has long been well known. He seems to sympathize as deeply as ever with this injured land, and at parting invoked heaven's richest blessing upon me and my fellow laborers in our efforts to repay the debt of gratitude we owe it, by carrying to its dark and benighted tribes the blessings of the gospel.

As I have before stated that the plan of monthly offerings has been adopted in nearly all the parishes which have been visited, the committee will not be surprised to learn that little money has been collected.

In conclusion I cannot but acknowledge the goodness of that Providence which has directed my steps to Connecticut, since if I could persuade myself that no good had been effected by my visit in the diocese, still the great interest which I have seen manifested in the cause to which I am devoted, will, I trust, have the effect to make me labor with greater zeal and cheerfulness in the field to which I go.

CHINA.

The following general statements in relation to the China Mission were communicated by our Missionaries, the Rev. Messrs. Hanson and Lockwood, before their departure from Singapore to Batavia, the place of their present residence:

We doubt whether, under existing circumstances, shut out as we are from every part of China but Canton and Macao, and subjected there to such restraints as render direct efforts to propagate the gospel among the natives almost impossible, it would not be advisable, should the Society enlarge its operations here,

* Bishop Doane, *Missionary Spirit*.

to direct its attention to the Malays as well as the Chinese. We think from what we have seen and heard since we have been here, that China will not be permitted much longer to pursue the exclusive and unjust system which has so long marked her policy towards foreign nations. There is a power at work within the empire which threatens its destruction. And there is also a power without which has long been advancing towards China with a steady step which must soon reach it; we allude to the growing power of the British nation in the East. But until this change does take place, and the way is opened, it would seem most incumbent upon us to direct our attention to those to whom we can have the most easy access. It would certainly, however, be advisable that all the Missionaries who are sent out should study the Chinese language, and hold themselves in readiness to enter China as soon as it may be practicable. The truth is, the field here is so large, and there is so much that could and should be done, that one is at a loss to know where to begin, or what to do first. Besides the five or six millions of Javanese and Malays, there are more Chinese at this time on the Island of Java alone, than could be properly instructed by all the Missionaries now in the field. The harvest is indeed great, but the laborers are few. We trust the Society will soon enlarge the sphere of its operations, and that we shall soon be joined by a number of laborers.

We think it very important that a pious physician should be connected with every prominent Missionary establishment, whether in China or the neighboring European settlements. We doubt the expediency of uniting the two professions in the same individual, as the peculiar duties of each are such as to require the undivided attention of one man. Wherever the physician may be located, he will soon gather around him a number of patients with whom he will have many opportunities of conversing on religious subjects under circumstances of the most favorable character. Besides, the influence of such benevolent labors on the community at large will be most salutary, and contribute much to procure a favorable reception for the Missionary should the physician be identified with the Mission, which of course he would.

While at Singapore we have had an opportunity of observing the beneficial effects which have resulted from the labors of a physician, Dr. Bradley, who is connected with the Mission of the American Board at Siam. He there established an infirmary, which excited considerable attention, both among the natives and the Chinese who visit that place for the purposes of trade. We visited, in company with Mr. Tracy, a Chinese junk from Siam. As soon as the captain of the junk discovered that we were Missionaries, he began to speak in terms of high commendation of the Missionaries at Siam, and particularly of Dr. Bradley and his benevolent labors among the sick and the afflicted. He remarked, with very much the same kind of wonder and admiration which we should expect an individual to manifest who had wit-

nessed a miracle, "If a Chinese or Siamese is sick, and will go to the Doctor, he will give him medicine, and in seven or eight days he will be well, and the Doctor will not receive any money for curing him." The benevolence of the thing was what seemed to excite his surprise and admiration, more perhaps than the benefit conferred. Money is so literally the god of this part of the world, that benevolence of this kind appears to them almost as wonderful, and has very much the same kind of effect which a miracle of mercy would have. We have dwelt thus long upon this subject, because we regard it as very important, and cannot but hope the Society may find some pious and benevolent man, who may be willing to devote his life and talents to this kind of Missionary labor, and be associated with us in our efforts to benefit these ignorant and wretched people.

In conclusion we would remark that we see no cause whatever to look forward to the future with doubt or despondency, but on the contrary abundant grounds for hope. True, the prospect now in regard to China is somewhat dark. But things have long been hastening to a crisis, which we cannot but hope will result favorably for our object. We trust that the prayers of the Church will ascend daily to God in behalf of China, and that we her unworthy children will not be forgotten by her. We sincerely hope that we are daily remembered in your prayers, and in the prayers of our brethren generally.

STATE OF THE SETTLEMENTS IN WESTERN AFRICA.

The following brief account of the state of the colonial settlements in Western Africa, will prove interesting to the friends of Missions, as it throws much light upon the prospects of the exertions made there, for the spread of the gospel. It is abridged from the report of Captain J. I. Nicholson, of the U. S. Navy, which contains the result of his own observations during a recent visit to the places described:

About four miles from Monrovia on the Stockton river is the settlement of New Georgia; it contains about two hundred and fifty inhabitants, re-captured Africans, who are devoted to agriculture. The soil is good, easily cultivated, and amply repays the laborer. This settlement is *certainly in advance of the others* in agriculture. Caldwell, another of the settlements, is about three miles above New Georgia; it extends about four miles along the south bank of the St. Paul river, and contains about four hundred inhabitants. The soil is good, and in a tolerably good state of cultivation. Thirteen miles above Caldwell is Millsburg, finely located on the same river, and flourishing, the soil equally fertile and the climate more salubrious than the others; it contains about three hundred well contented inhabitants.

The schools at the settlements are generally well attended;

the children make very good progress. The morals of the upper settlements generally stand fair. We arrived at Bassa Cove on the 29th of November, and I have great pleasure in saying, that those who visited the shore were agreeably surprised at the progress that had been made in clearing away the land, laying out streets, draining a piece of low ground, and building houses, as well for the actual settlers, as for those who are expected. The present inhabitants are most of the re-united remains of the first settlers, whose defenceless situation had been taken advantage of by the natives, to pillage and burn their houses, and murder a number of men, women, and children. The Commissioner, Mr. Buchanan, deserves more praise than my report may confer upon him for having re-established them. Eleven months only have elapsed since Bassa Cove was a dense wilderness, and it now exhibits the evidence of a thriving village, and of an industrious people, obedient to the laws, and understanding their interests in maintaining them.

The schools appear to be well attended by the adults and children, of which the necessary good effects will be felt in their moral influence over the natives. The town is beautifully situated on the southern side of the St. John river, at its mouth, about fifty miles S. E. of Monrovia, enjoying the sea breeze every day. The Benson river is in its rear, abounding with fish and oysters, and the land in the neighborhood is favorable to agriculture. The population is about one hundred and fifty souls, occupying forty dwelling houses, effectually defended by the well placed pieces of artillery. The good understanding with the natives has been occasionally interrupted by the influence of the slavers: but on the appearance of this ship, all differences were settled by a treaty between Mr. Buchanan and the neighboring princes, or head men, obliging themselves to renounce the slave trade forever, and to be obedient to the laws of the colony, as far as applicable to their condition.

Edina is situated on the other side of the mouth of the same river. It contains about two hundred inhabitants, chiefly from Monrovia, and the other settlements, and was occupied about four years ago. The inhabitants are industriously disposed, but have made very little progress in developing the resources of the soil, from their passion to traffic with the natives, the prevailing error of most of the settlers. The exports last year amounted to nearly twelve thousand dollars in camwood and other articles procured from the natives.

It appears that they are awaking (from the example of Bassa Cove) to a sense of their true interests, in the cultivation of the soil, and there can be no doubt of their ultimate success.

We proceeded to Cape Palmas, a distance of two hundred and twenty miles from Cape Messurado, where we anchored on the 15th December, and found Harper, the name of the town, advantageously situated on the height of the Cape, enjoying daily a fine sea breeze, to which and the cleared land in the

vicinity, I would attribute the fact that the settlers have found this place much less unhealthy than the other settlements. They appear to have profited by the errors of the older colonists, in avoiding as yet all trade with the natives of the interior, and devoting their whole energies to agriculture. In due time a large and profitable trade in camwood, ivory, rice, and palm oil, will reward their prudent forbearance. Five thousand bushels of rice, and one hundred and fifty puncheons of palm oil, I am informed, can now be procured in the season. Beasts of burden are much wanted to lighten the toil of cultivation, and experiments are made with the native oxen, a small breed.

The population is about one hundred and ninety, occupying fifty-four houses, and arrangements are already made for the reception in good houses of two hundred more until they can occupy their farms which are laid out for about three miles from the Cape on each side of the Maryland Avenue.

They have already in cultivation forty-seven farms, generally of five acres, on most of which the proprietors reside; and a model farm of fifty acres partly under cultivation. The limits of the settlement extend from Rocktown to the Cavally river, a distance of twenty-five miles on the sea-board; up that river forty miles to Denah, at the head of navigation, where it is intended to strike that river by the Maryland Avenue, and from Rocktown to about fifteen miles in the interior. About five miles of the country may be traversed in different directions over good roads.

There are two native towns of two thousand inhabitants, between Harper and the farms, under the command of King Freeman, but the colonists appear to be on very good terms with all the Kings and people of the neighborhood, and I cannot refrain from expressing my agreeable surprise at the evidence of industry and foresight that were exhibited through the settlement—so much have they advanced in solid prosperity in the short space of three years. Its location is decidedly superior to either of the other settlements, in climate and facility of landing; the soil is equally fertile, and the surrounding country is capable of cultivation. Fish and oysters of excellent quality are found in abundance, and vegetables of various kinds may be raised in any quantities.

The ship was visited by King Freeman and King War; the latter is at the head of a powerful tribe in the interior. They were so much astonished at her size, that for want of language to convey their impressions to their friends, they measured her length and breadth with fishing lines.

The Chart erroneously surrounds the Cape with rocks, but on sounding with our boats, we found no danger but the rocks near the shore, which are visible, and a rock bearing N. W. westerly from the town about two miles distant, and it may be entered in perfect safety.

EDITORIAL DEPARTMENT.

SYSTEMATIC CHARITY.

We again call the attention of our readers, and especially the clergy, to the importance of having some systematic plan for gathering the "offerings" of Christians, in every parish in our communion. Until our churches generally adopt some plan by which the contributions of members may be made at stated times, the income of our Missionary Society must necessarily be very precarious. The Apostle Paul's direction to "lay by in store as God hath prospered" us, is certainly as applicable to Christians now, as it was in his day; and there is perhaps no rule more easily followed, or which would be attended with such beneficial results. We are happy to subjoin the following extracts from letters of two clergymen in South Carolina, in whose parishes the plan of Sunday offerings has been long tried and found to work well.

The first is from a Reverend Brother in Charleston, to the Secretary and General Agent of the Domestic Committee. "Of the operation of the system of Church Offerings adopted in this Diocese, you who receive a great part of the proceeds are perhaps the best judge. But I have reason to believe that it works well in every congregation where it has been introduced; and will not only be a permanent, but increasing source of revenue to the Church in its Missionary efforts. At our convention, which is to be held in May, when reports will probably be made by the clergy on this matter, we shall be able to form a more correct judgment of its results. In my own congregation it has been more successful than any other expedient yet adopted."

The next extract we give from a letter of a respected Brother in Columbia, S. C., to the Secretary and General Agent of the Domestic Committee, dated February 6, 1837.

"The intelligence which your letter contained of the Missionary meetings in New-York, and of the increase and extension, both there and elsewhere of a Missionary spirit among the members of our communion was quite interesting and gratifying to me. God seems, indeed, in a large measure, to have favored with his blessing the noble act of our last General Convention, which has for its object the communication of his salvation, even to the ends of the world. Whilst our warmest gratitude is due to Him, from whom all good counsels proceed, for thus putting it into the minds and hearts of His servants to contrive and further a plan

so well fitted to subserve the purposes of His glory and the best interests of His creatures, may all remember that the highest obligations are upon them to move onward towards that blessed consummation, when 'all nations whom He has made shall come and worship before the Lord and shall magnify His name.'"

"So far the system of 'Church Offerings' has worked successfully, and produced the happiest results among us. Although the contributions have been made almost exclusively by a few of the communicants of the Church, they have nevertheless amounted, in the nine months that the plan has been in operation, to \$372; and will, I trust, in another quarter be increased to \$500. I had the pleasure last week of remitting to Mr. Swords the sum of \$120, the 'offerings' for the three months ending on the 1st ultimo, which, with the moneys heretofore remitted, and those procured by yourself when here, will make the amount contributed by this parish, since March last, about \$800. I say not these things in the spirit of boasting, but by way of encouragement to other '*little flocks*' to 'despise not the day of small things.' Considering the small number of those in the congregation who bear any part in this useful and beautiful scheme of 'laying by weekly in store, as God hath prospered them, for purposes connected with His glory, we have every cause, from the success which has attended its operation among ourselves, to commend it warmly to others, as a happy mode of dispensing the bounties with which a kind Providence has favored them. Would that God would every where incite those who are friendly to it to still greater exertions in displaying its utility, and subdue the opposition of the unfriendly, until all shall unite in advancing, (upon apostolic principles, and with appropriations after the apostolic form,) the triumph of that blessed enterprise in which our beloved Zion is so actively and beneficially engaged."

MEETING OF THE BOARD OF MISSIONS.

The Board of Missions of the Protestant Episcopal Church, will hold its second Annual Meeting in Baltimore, commencing its session on Wednesday, the 7th of June, at 5 o'clock, P. M., in St. Paul's Church.

The sermon before the Board will be preached in the same church, in the evening of the same day.

A public Missionary Meeting will be held in Christ Church, in that city, in the evening of the second day of the session, Thursday, June the 8th.

The Annual Reports of the Committees for Domestic and for Foreign Missions, and of their respective Treasurers, will be made to the Board; and the whole subject of the Missions of the Protestant Episcopal Church will come under their care and regulation while in session. We trust there will be a full attendance; and that a renewed interest and greater impulse will be given to the Missionary cause in consequence of the meeting.

CHINA.

Recent intelligence from Canton, under date of December 10, 1836, informs us that little disturbance is apprehended by the Missionaries, in the prosecution of their work, from the recent decrees of the authorities. A proclamation had been issued declaring that certain foreigners would be expelled from Canton before the 7th of December, and imposing other restrictions relative to the time which foreigners might remain there, &c., none of which decrees had been carried into effect, nor were expected to be.

The Rev. W. I. Boone, it is expected, will be prepared to embark in June. His immediate destination is Singapore, which place will be his main residence for one year at least, to be spent in the preparatory labors of his Mission. Owing to his sudden illness, the public meeting at Columbia, S. C., at which his instructions were to have been delivered, was omitted. Intelligence of his recovery, will, it is hoped, enable other arrangements to be soon made, for awakening extensive interest in the cause to which he is devoted.

By the following letter from Rev. W. H. Barnwell, bearing date Charleston, April 20, it will be seen that the increased expenditure attending the enlargement of the Missionary operations of our Church in China, has been in a great measure provided for.

Rev. and Dear Sir: It gives me great pleasure to inform you that I am authorized by my congregation (St. Peter's,) to pledge to the Foreign Committee, in their behalf, the sum of one thousand dollars annually for the salary of Rev. W. I. Boone, as Missionary to China.

With frequent and fervent prayers for the blessing of God upon this and all other efforts to extend the kingdom of Christ, I am, &c.

The Rev. J. Payne and wife, and the Rev. L. B. Minor, sailed from Baltimore on Thursday, the 18th of May, for Cape Palmas, in the brig Baltimore.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Contributions received by the Treasurer of the Committee for Domestic Missions, from 15th April to 15th May, 1837.

MAINE.

From the Missionary Association of Trinity Church, Saco,
through Dr. George Packard, by the hands of the Rev.
James D. Carder, - - - \$16 50 16 50

MASSACHUSETTS.

By the hands of F. H. Stimpson, Esq. receiving agent in
Boston and its vicinity, viz. from an unknown person,
through the Rev. M. D. W. Howe, \$5; collection in
St. John's Chapel, Wilkinsonville, for Domestic Mis-
sions \$18 35; weekly offerings of a small family,
\$2, - - - 25 35 25 35

VERMONT.

Donation from the Ladies' Circle of Industry of Bellows
Falls, for Domestic Missions, - - - 20 00
Donation from the Sunday School of Immanuel Church,
Bellows Falls, for the same, - - - 10 00 30 00

CONNECTICUT.

By Miss C. Caldwell, from the monthly collection of
Christ Church, Guildford, for Domestic Missions, 99
Collection in St. Paul's Church, Woodbury, for Domestic
Missions, - - - 6 78
From a lady in Huntington, for the same, - - - 10 00
Annual contribution of Christ Church, Watertown, for
Domestic Missions, - - - 31 00— 48 77

NEW-YORK.

Collection in St. John's Church, Fort Hamilton, after a
sermon by the Rev. Mr. Dorr, on Sunday morning,
16th April, 1837, - - - 22 86
From Mrs. James Sheafe, for Bishop Chase's Diocese, 100 00
From J. F. Sheafe, Esq., for the same purpose, - 100 00
"Offerings" of St. Paul's Church, Tompkinsville, Staten
Island, for February and March, by the hands of the
Rev. W. H. Walter, viz: For general purposes,
\$14 93; offerings of the Sunday School for the same,
\$5 19; for Sunday Schools in Missouri, 41 cents, 20 53
From an unknown person in Paris, Oneida county, - 2 00
Collection in Zion Church, Butternuts, Otsego county,
for Domestic Missions, by the hands of Amos Palmer,
Esq., - - - 5 63
Donation from Amos Palmer, Esq., for Domestic Mis-
sions, - - - 5 00
From the Missionary Association of the Church of the
Ascension, for Domestic Missions, - - - 222 60
Proceeds of two mats worked at Mrs. Hill's School,
Athens, to be appropriated to Missions in Bishop
Kemper's Diocese, by the hands of Mrs. M. A. Jack-
son, - - - 16 00
From a friend to Missions, for the Green Bay Mission, 2 00
From the scholars of the Sunday School of St. Luke's
Church, Rochester, for Sunday Schools in Bishop
Kemper's Diocese, by the hands of H. E. Rochester,
Esq., - - - 15 00
From the Children of the Sunday School of St. John's
Chapel, for the Green Bay Mission, per their Super-
intendent, Mr. P. E. F. McDonald, - - - 15 00
Annual donation from Horace White, Esq., of Homer,
Courtland county, N. Y. - - - 50 00— 576 63

PENNSYLVANIA.

By the hands of Thomas Robins, Esq., receiving Agent in Philadelphia, viz. : From St. David's Church, Newtown, Delaware county, for general purposes, per Rev. Mr. Rees,	7 67	
From a family Missionary box for the Diocese of Michigan,	5 00	
From "Self-denial" of pocket money, from a little girl in Carlisle, for Bishop Kemper's fund,	2 00	
From the Ladies of St. John's Church, Philadelphia, for general purposes, per Miss Ashburner,	50 00	
From a member of St. Andrew's Church, Philadelphia, to be added to the collection for Domestic Missions,	2 00	
From St. Peter's Church, Philadelphia, viz. for Bishop Kemper's Diocese, \$5—for Mission to Duck Creek, \$5—for Missions in Missouri and Indiana, \$20—for Missions in Michigan, \$20—for Domestic Missions, \$150—all per F. G. Smith, Esq., treasurer,	200 00	
From the Beehive Association of St. James' Church, Philadelphia, through the Missionary Association of the same, for Bishop Otey, to be used at his discretion for Missionary purposes, per Wm. H. Calhoun, Esq.	50 00	
From the Male and Female Associations of the Church of the Epiphany, Philadelphia, for Missions in Illinois, per Z. Locke, Esq., treasurer,	250 00	
From Miss Forde, Philadelphia, for general purposes,	4 00	
From Miss Nancy Aertsen, Philadelphia, annual subscription, 1837,	3 00	
By the hands of the Rev. James D. Carder, from the Rev. Nathan Stern, proceeds of the Missionary Lecture in St. Stephen's Church, Harrisburg,	89 12½	
Proceeds of the Missionary box of the Sunday School of the same church,	8 12½—670 92	

DELAWARE.

From E. H. Evans, Esq., Newcastle, for Sunday Schools in Illinois, per Thomas Robins, Esq.,	2 00	2 00
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VIRGINIA.

By the hands of the Rev. E. C. McGuire, from the Association for the Promotion of Christianity of South Farnham parish, Essex county, per Rev. J. P. McGuire, for Domestic Missions,	80 07	
From the Association for the Promotion of Christianity of St. Ann's parish, Essex county, for Domestic Missions, per the same,	20 00	
From the Female Association of the same parish, for the same,	17 99	
By the hands of Wm. H. Hubbard, Esq., receiving agent in Richmond, viz., from N. L. Peyton, for the Missionary Society of the Protestant Episcopal Church, \$2 50; from R. E. Peyton, for the same, \$2 50,	5 00	
By the hands of the Rev. W. H. Hart, from St. Thomas' Church, Orange Court House, for general purposes,	4 75	
By the hands of Thomas Robins, Esq., Philadelphia, from the Rev. Mr. Armstrong, of Wheeling, for Domestic Missions, per Rev. Mr. Suddard,	15 00	
By the same hands, from the Female Auxiliary Missionary Society of Leesburg, for Domestic Missions, per L. L. Powell, treasurer,	22 00— 114 81	

SOUTH-CAROLINA.

From the Rev. Peter I. Shand, Rector of Trinity Church, Columbia, viz., for Domestic Missions generally, \$40, for Key West, \$10—for Green Bay, \$3—for Bishop Kemper's Mission, \$5 07,	58 07	
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By the hands of W. H. Townsend, Esq., received from the Rev. U. M. Wheeler, of Society Hill, Darlington District, for Domestic Missions,	5 00
From the Rev. C. E. Leverett, Rector of Trinity Church, Edisto, viz., Church Offerings, for Key West, \$34 44; Misses Working Society, for the same, \$6 43,	40 37
From the Rev. Edward Thomas, Rector of the Church at St. John's, Berkley, one half of Church Offerings,	18 00
From the Rev. Mr. Glennie, All Saints Parish, Church Offerings in January,	8 75
From Monthly Missionary Lectures in Charleston, for March and April—three-fourths for Domestic Missions,	32 48
From the Missionary Association of St. Philip's Church, Charleston, viz., for Domestic Missions \$33 50—for general purposes, \$12 37—and for Western Missions, \$1,	46 87
From the Missionary boxes of the same church, for Domestic Missions,	62 69
From the Missionary Association of St. Michael's Church, Charleston, for Domestic Missions,	227 81
From Mrs. Field, for Domestic Missions,	50 00— 540 54
OHIO.	
From W. S. Richards, of Granville, his annual donation, Received through the hands of the Rev. M. A. C. Wing, Gambier, from Grace Church, Berkshire,	5 00
	2 50— 7 50
Total,	\$2033 01

FOREIGN MISSIONS.

The Acting Treasurer of the Foreign Committee acknowledges the receipt of the following Contributions from 15th April to 15th May, 1837.

MAINE.

From the Missionary Association of Trinity Church, Saco, through Dr. George Packard, one half of \$33, by Rev. J. D. Carder,	\$16 50	16 50
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MASSACHUSETTS.

Remitted by Benjamin Howard, Esq., Receiving Agent, Boston; from St. Michael's Church, Marblehead, by the hands of Rev. W. H. Lewis,	25 00
Female Missionary Association of Christ Church, Cambridge, by hands of S. Greenleaf, Esq.,	10 00
St. Thomas' Church, Taunton, by Rev. S. Hassard, for Syra, \$44, Cape Palmas, \$38,	82 00
Cash, for two cards at collection after sermon, by Rev. Dr. Milnor, 2d October, 1836,	4 00— 121 00

CONNECTICUT.

Remitted by Rev. Dr. Jarvis, from Christ Church, Middletown, from a few personal friends of Dr. Savage, for Africa,	40 00
Monthly contributions of Christ Church, Guilford, per Miss Caldwell,	4 01
Collections by Rev. J. Payne, for Africa; Norwalk, from Rev. Dr. Mead, 5, Mrs. Mead, 5, Misses Mead, 4, Dr. J. D. Mead, 1, Members of St. Paul's Church, 2—\$17; from Rev. N. E. Cornwall, Rector of Trinity Church, Southport, \$7 75; Offerings of Trinity Church, New-Haven, \$82 64; Sunday School Offerings of Trinity Parish, \$3 09; Church at Waterbury, \$25 00; Christ Church, Watertown, \$20 00; St. Michael's, Litchfield, \$5 64; St. James', New-London, \$25 00,	186 12

From Rev. George C. Shepard, Rector of Christ Church, Stratford, collections at monthly concerts for March, April and May, for Africa, - - -	28 91
Ladies' Missionary Association of the same, for Greece, -	50 00— 268 04

NEW-YORK.

By the hands of James Swords, Esq., from St. Ann's Church, Brooklyn, for general purposes, - -	112 00
Youth's Missionary Association of St. Ann's Church School, No. 1, for Greece, - - -	138 14
From the Treasurer of American Tract Society, on ac- count of their appropriation to Foreign Missions, Pro- testant Episcopal Church, for Greece, \$500, China, \$500, Persia, \$500, - - -	1500 00
Through the Episcopal Press, from Miss Sarah B. Den- roche, 75 cents; Miss M. F. Denroche, \$1, - -	1 75
By the hands of Agent for Sunday School Union, for Greek mission, - - -	2 00
Offerings of St. Paul's Church, Tompkinsville, Staten- Island, for February and March, per Rev. W. H. Walter, for China, \$1, general purposes, \$2 30, -	3 30
Collections in Zion Church, Butternuts, Otsego county, \$6; from Amos Palmer, \$5, - - -	11 00
From Mrs. Richard Ray, for Africa, by the hand of Rev. Dr. Taylor, - - -	100 00
St. George's Church, Hempstead, L. I., by Rev. J. Payne, for Africa, - - -	45 25
Plate collection at Ascension Church, April 28, for Africa, Pledges, &c., J. Otis, Esq., \$50; Rev. Dr. Hawks, \$5; Mrs. Ward, \$3; Mrs. Stone, \$11; Mr. David Hale, \$1, - - -	238 45
From Missionary Association of Church of the Ascen- sion, New-York, for general purposes, - -	70 00
Sunday Scholars of the same, for Greece, - -	222 60
Two Sunday Scholars of the same, being contents of a savings box, for Greece, - - -	30 06
By the hands of Rev. W. Jackson, from Female Society for the support of Schools in Africa, for the remainder of Mrs. Thompson's salary for 1836, - -	19 84
From Rev. H. Potter, from Ladies of St. Peter's Church, Albany, one half of \$50, for general purposes, -	50 00
	25 00—2569 39

NEW-JERSEY.

The Secretary and General Agent acknowledges a package of articles from the penny a week contributors of Sun- day School of St. John's Church, Elizabethtown, by Rev. R. C. Moore, pastor, for School of Industry at Athens, valued at - - -	11 25— 11 25
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PENNSYLVANIA.

Remitted by Thomas Robins, Esq., Receiving Agent, Philadelphia, from Sunday School of Church of the Ascension, Philadelphia, for Mission School at Athens, per Mr. Graffen, - - -	10 25
Male Sunday School of St. Andrew's Church, Philadel- phia, for Singapore, per A. G. Coffin, Superintendent	22 00
From St. Peter's Church, Philadelphia, Rev. F. G. Smith, Treasurer, - - -	109 12
From Female Juvenile Society of St. James' Church, Lan- caster, for Greek Mission, - - -	50 00
Male and Female Associations of Church of the Epiphany, Philadelphia, \$250 for Greece, \$250 for China, per Z. Locke, Treasurer, - - -	500 00
From Mrs. Ann Bull's Missionary box, by Rev. Mr. Clemson, for Greece, - - -	13 50

Donation from Rev. Mr. Clemson, for Greece,	-	-	7 00
From Congregation at Farrandsville, Penn., for Persian Mission, by the Rev. W. Hommann,	-	-	1 10
From Miss Forde, Philadelphia, for Africa,	-	-	5 00— 718 47

MARYLAND.

From weekly contributions of Chester Parish, Chester-town,	-	-	70 50
One half of Miss Caroline Thompson's donation, \$7; from Mrs. A. O. Wharton, \$2 50, for Africa, by Rev. A. F. Jones,	-	-	9 50— 80 00

VIRGINIA.

From the Association for Promotion of Christianity of South Farnham Parish, Essex county, by Rev. Mr. M'Guire,	-	-	30 00
Association of St. Ann's Parish, Essex county,	-	-	17 19
Female Association for Promotion of Christianity of St. Ann's Parish, for Greek Mission,	-	-	20 00
Remitted by Mr. W. H. Hubbard, Receiving Agent at Richmond, viz:	-	-	
From Rev. E. W. Peet, for Greece, by hands of Mr. O. Williams,	-	-	10 00
Mrs. Frances Weiker, \$10; R. D. Warwick, for Greece, \$10; China, \$10; Mrs. Goode, \$5,	-	-	35 00
Messrs. Payton, by hands of Rev. W. H. Hart, from St. Thomas' Church, Orange court-house, one half of \$19 50,	-	-	9 75
An Episcopalian of Botetourt county, \$5; Mrs. Langhorne, \$4 25; Mrs. Taylor, \$4 50; Mrs. S. Oliver, \$5; a friend, 24 cents,	-	-	19 00
From Rev. Mr. Armstrong, Wheeling, per Rev. Mr. Suddard, for Foreign Missions, \$15, Greek Mission, \$5 25,	-	-	20 25
From Missionary Society of Leesburg, for China, \$10; Greece, \$10; and from Female Juvenile Missionary Society of the same, for Syra, \$5 11,	-	-	25 11
Collections by Rev. L. B. Minor, for Africa, viz:	-	-	
Christ Church, Richmond, \$26 00; Monumental, \$19; St. John's, \$18,	-	-	63 00
Collected in Norfolk, \$75; Portsmouth, \$25,	-	-	100 00
Millwood, \$127 05; Mary J. Locke, \$1; Martinsburg, \$25; Shephardstown, \$25 50,	-	-	178 55
At Hedges Chapel, \$42; Leesburg, \$34 88,	-	-	76 88
From a Lady, \$5; Miss Bernard, \$5; Miss Carter, \$1; Mr. J. Gray, Jun., \$20; Mrs. Pollok and Sons, \$7 36; Mrs. L. Conway, \$15; L. W. Blackford, 50 cents; Mrs. Metcalf, \$10; from a Friend to Missions, \$5,	-	-	68 86— 673 59

DISTRICT OF COLUMBIA.

Collected by Rev. L. B. Minor, viz:	-	-	
Several friends of Christ Church, Alexandria,	-	-	39 00
Mrs. Hugh Smith, \$10; Mrs. Sawyer, \$5; Mission box of an old colored woman, \$1 66; Mission box of Theological Seminary, \$3; Miss Thompsons, \$10 19; Dr. Keith, \$10; C. R. and C. Keith, \$3,	-	-	42 85
From Lebanon Church, \$44; two colored children, 6 cents,	-	-	44 06— 125 91

OHIO.

Remitted by Receiving Agent at Gambier, viz:	-	-	
From Harcourt Parish, Gambier, for Syra, \$5 42; general purposes, \$7 88; Africa, 45 cents; Greece, 50 cents; China, 25 cents,	-	-	14 50
St. James' Parish, Piqua, for Africa, \$1; for Greece, \$1 50,	-	-	2 50
Grace Church, Berkshire, for general purposes,	-	-	2 50

St. John's Church, Worthington, for general purposes, \$5,		
All Saints, Portsmouth, \$3,	8 00	
From Rev. John Swan, Massillon, per Rev. Thomas G. Allen,	2 50	
Per W. Stavely Phil, from Ohio, Africa, \$3 75; Greek Mission, \$2 50 from L. G.,	6 25—	36 25

KENTUCKY.

From Sunday School Children of Christ Church, Louisville, per W. Musgrave, Esq., for Africa,	10 00	
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NORTH CAROLINA.

From a North Carolinian, for Mission to Crete,	2 00	
From Rev. W. D. Cairns, from a Lady of St. Paul's Church, Edenton,	20 00	

SOUTH CAROLINA.

From Rev. Peter J. Shand, Rector of Trinity Church, Columbia, S. C., offerings of his congregation for one quarter, ending 2d April, for general purposes, \$21; China, \$18 75; Africa, \$28 25; Burmah, \$2,	70 00	
From Rev. U. M. Wheeler, of Society Hill, Darlington district,	5 00	
By T. Robins, Esq., one quarter's collections in Sheldon Church, \$38; Ladies' Working Society of do. \$20; Juvenile Working Society do. \$3, from Rev. A. Eliott, Sen.,	61 00	
Collections by Rev. L. B. Minor, viz:		
Beaufort, \$172 25; Savannah, \$133; Grahamville, \$64 87,	370 12	
Hilton Head, \$46; of Mrs. Holme, Charleston, \$10; Mrs. Dehan, \$50; several friends, \$40,	146 00	
Rev. C. C. Pinckney, \$20; St. Peter's Church, \$60; St. Philip's, \$50,	130 00	
Remitted by the Secretary and General Agent from Charleston, viz:		
From Congregation of St. Peter's Church, Charleston, in part of their pledge of \$1000 annually, for support of Rev. W. I. Boone, Missionary to China, commencing April, 1837, by the hands of Rev. W. H. Barnwell,	390 00	
Church Offerings of Trinity Church, Edisto, for Greece,	20 00	
Church Offerings of St. John's, Berkley, \$8; from Rev. W. Elliot, for Africa, \$80,	88 00	
From Rev. C. Hauckel, Church offering of St. Paul's, Radcliffeboro', for April, for support of Mr. Boone,	47 25	
From monthly lectures in Charleston, March and April, one quarter of \$43 31,	10 83	
From Missionary Association of St. Philip's Church, Charleston, one half of \$24 75 for Missions; \$13 for foreign Missions; \$1 for Greece; \$1 13 for China,	27 51	
From Missionary Association of St. Michael's Church, Charleston, for foreign Missions,	75 94	
From Rev. Mr. Field, for foreign Missions,	50 00	
From a Friend to Missions, for Greece,	5 00—	1396 65

GEORGIA.

Collected by Rev. L. B. Minor, at Augusta,	183 61—	183 61
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FLORIDA.

Enclosed in a letter without signature, from Talahassee, for Africa,	10 00	10 00
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Total of Acting Treasurer's acknowledgments, \$6384 21

He acknowledges also the receipt of a diamond ring from Miss Emily Lee, and a gold ring from Miss Rebecca Page, value not ascertained, proceeds to be appropriated to African Mission, through Rev. L. B. Minor.